Improved Order OF RED MEN

PRINCIPLES
OBJECTS
CONDITIONS

No. 215

THE Improved Order of Red Men administers no oaths nor does it bind you to any religious or political creed. As you enter the Tribe so you depart, a free man.

FREEDOM FRIENDSHIP CHARITY

The Improved Order of Red Men

FRATERNAL
BENEVOLENT
CHARITABLE

Beautiful, Instructive Ceremonies

Founded on Customs and Traditions of the Aboriginal North American Indian

Its Objects

PATRIOTISM GOODFELLOWSHIP
BROTHERHOOD MUTUAL HELP

Its Motto

FREEDOM - FRIENDSHIP - CHARITY

One of the largest of Fraternal Societies

ORIGIN, HISTORY AND PURPOSES OF THE IMPROVED ORDER OF RED MEN

The reason for calling our organization the Improved Order of Red Men has never been generally understood by the palefaces; in fact, the name appears to some people really as a misnomer when applied to a fraternal society, therefore, the following explanation:

The early patriots, who founded the Old Sons of Liberty in Colonial Times, never knew what real American liberty was, they having lived under kings all of their lives, and having no vote or voice in some of the most important matters pertaining to their own government. Their first vision of real freedom was caught from the wild savages, who roamed the forests at will rejoicing in the unrestrained occupation of this great new world; who selected their own Sachems and forms of religious worship; and who made their own laws and tribal regulations, which were few and simple, and only such as were suited to primitive tribal life, while the white men, who came here, were continually followed up and hampered by unreasonable laws and regulations, imposed by a distant king and his local appointees, were denied the right of a trial by jury, and were burdened by unjust taxes. They began to chafe under their thralldom, which finally resulted in the "Boston Tea Party," the Declaration of Independence, and the War of the Revolution.

The children of the forest, having furnished the first inspiration of true liberty, and whose paint and feather were used to escape detection by British sympathizers, it was but natural that the name of the Old Sons of Liberty should be changed so as to suggest the true cause of its origin, thereby giving honor to whom honor was due, hence —"The Improved Order of Red Men."

Improved Order of Red Men

One of the four largest fraternal societies and the oldest and largest strictly American Fraternity is the Improved Order of Red Men.

First incorporated in 1835, it has an honorable and enviable record of more than eighty years, or great suns.

Prior to the American Revolution and during the Revolution and during the War of 1812, there existed many societies, social and patriotic, known as Sons of Liberty, Red Men and Tamina Societies. It was the Sons of Liberty who, in 1773, emptied the King's Tea into Boston Harbor. These societies were active and influential throughout the period of the Revolution. From these societies crystalized the Improved Order of Red Men.

Originally the watchword was Freedom and the part that these societies played in securing Freedom for the American Colonies is historical. This fraternity therefore traces its origin back to the formation of our Nation and to these patriotic societies which helped in the establishment of the greatest nation of the world.

As a fraternity the Improved Order of Red Men claims for its heritage that glorious emblem, Old Glory, and it is a reminder to every member of his implied pledge to defend the Flag of our Union from every danger. To Freedom was later added, in the need of a broader field, the motto, Friendship, and Brotherly Love shared the interest with Patriotism.

Later, in 1835, when the Order was first incorporated and when the present great work was undertaken, Charity was added.

With about 5,000 branches, in every State, Territory and Possession of the United States, and there only, this fraternity exemplifies the best that is in American manhood.

More than half a million members, the flower of this great, industrious, free people, cheerfully give to it their voluntary, loving allegiance.

Its Friendship, of fraternity, is the best, purest and strongest and well worthy of the membership and devotion of all true citizens. It admits to beneficial or non-beneficial membership only white citizens of the United States of eighteen years and upward and it gets the best.

Its ritualistic ceremonies are purely American, original and distinctive, and give to posterity a demonstration of the best peculiarities of the primitive North American Indian.

Founded on the manners, customs and traditions of this wonderful aboriginal people, the ritualistic work portrays something original and fascinating, and when faithfully delineated becomes instructive as well as intensely interesting.

We teach the true American citizen, when accepted into our covenant of faith, that the Degrees of the Improved Order of Red Men are representative of a race whose ceremonies in their forest homes were elevating and contained lessons that bound them together, as they do us, in the bonds of Unity and good fellowship.

The Improved Order of Red Men is a secret society, yet there is nothing in its ritual or its laws that debars man or woman on account of creed or nativity. Each member must be a white citizen of the United States, a believer in the Supreme Being and able to earn a livelihood and of good reputation and character. Strictly fraternal and benevolent in its character, the Order

teaches lessons that elevate and instill into the hearts and minds of its members true Friendship, Patriotism and the care of our dependents, as well as the good traits of the aboriginal North American Indian.

There are three Degrees:

First: The Adoption Degree; which exemplifies the primitive Red Man's form of naturalization, through which they compelled their captors to undergo a test of firmness and power of endurance, and after being so adopted there was extended to them that affection that brothers and relations bear one to the other and all recollections of their former kindred were gradually effaced and they became bound by ties of gratitude to those who had adopted them.

Second: The Warriors' Degree; illustrating the hunt or chase wherein is provided sustenance for the Tribe and its dependents as well as the manners of the war path.

Third: The Chiefs' Degree; which illustrates the religious ceremonies of these primitive men, they being firm believers in the Great Spirit, their beautiful legends showing unbounded faith in a future life and immortality of the soul.

The Order teaches Patriotism and Love of Country and no council can be held unless the flag of the Union is displayed. Each member takes upon himself an implied pledge for the preservation of the Flag and the Union. Our records show that thousands of our members have, in the past answered the call of the Flag.

The Improved Order of Red Men is a powerful factor along fraternal lines, with more than half a million members throughout our land and with a record for benevolence and friendship second to none.

The Friendship and Fraternity of the Improved Order of Red Men are among its most highly valued advantages.

Tribes and Councils meet once in each week or twice in each month, as each may elect. About our council fires friendships are formed as true and as lasting as any that may be formed in this life.

We assist and encourage our members in health as well as in adversity. All classes of men, all trades and callings and all professions, come to the Order. Its democracy is one of its greatest charms. Its government is strictly representative and elective.

The Tribe has charge of the Order in its respective jurisdiction and to the Tribe all applications for membership must be made.

State Great Councils, formed of a number of Tribes, are composed of the representatives from Tribes within the State.

The Great Council of the United States, incorporated under Act of Congress, is the representative or legislative branch of the entire Order and is composed of representatives from State Great Councils.

Our Charity consists chiefly in this:

We visit and care for the sick and disabled;

We bury the dead;

We educate and support indigent orphans of deceased members;

We do what we can to make the world better.

All of our work has its beginning in the local Tribes.

The Charity of the Improved Order of Red Men does not consist wholly in the giving of alms. We have systematic relief to which every member is entitled when sick or in distress unless he has waived benefits.

One of our greatest works of Charity is the care of our indigent Orphan children; children of deceased members who but for the aid, assistance and counsel of the Improved Order of Red Men would be deprived of home, comforts and education. These we help to supply and thousands of

little children, hundreds now grown to manhood and womanhood bless the Order in their evening prayers for this work. And it is done at very little annual cost to our members and done well.

Organization

Tribes—have charge of the Order in their immediate vicinity to which all applications for membership and degrees must be made.

State Great Councils — composed of representatives from Tribes within the respective states.

Great Council of the United States— incorporated under Act of Congress, is the legislative body and is composed of representatives elected from State Great Councils.

All business of the Order is transacted in the Chiefs' Degree, and members of that Degree are entitled to speak and vote upon all questions which come before the Tribe. To hold office members must be of the Chiefs' Degree.

The Degrees of the Order

The ritualistic work consists of three Degrees, viz.: Adoption, Warriors' and Chiefs' Degrees. At the institution of a Tribe all the degrees are usually conferred at one and the same session. Afterwards one Degree is usually conferred each week, or as they may be applied for.

The impressive lessons taught in the Degrees are calculated to lead men to a better existence. The forms, ceremonies, and lectures used in conferring the Degrees are thoroughly interesting and instructive, free from anything of a frivolous or objectionable character. The instructions given in the several Degrees are part of the essential elements that go to make up a secret society, and they are conferred upon all who become members that they may come to a

correct understanding of the basis upon which the Order is built.

The entire ritual is beautiful and poetical and its teachings founded upon the purest conceptions, while the manners and customs of the ancient aborigines are taught according to their true intent and meaning.

The Character of Applicants

Much care must be exercised in scrutinizing the character of candidates for membership. This is particularly true in the formation of new Tribes, and it is urged upon all interested to use every precaution to prevent the admission of undesirable material. Not only the health of the candidate should be inquired into, but his character and reputation should be carefully scrutinized. No man whose reputation is blemished should be permitted to enter our wigwams. Respect the Tribe as you would your own family circle; trust no one to enter the one you would not allow to enter the other. Any man who is not fit to associate with our wives and daughters is not fit to become a member. A few dishonorable members of any Order will be a stumbling block in the way of its success.

Red Men should be careful in proposing only those candidates whose characters are above reproach, no matter how humble or lofty their walks in life may be. Ask yourself the question, before proposing a candidate: Will I be ashamed to introduce this man to my friends and take him to my home?

"True manhood" should be the test applied to all, whether black with the soot of the forge or clad in the elegance of a prosperous profession.

How to Organize a Tribe

To organize a Tribe, which may have both beneficial and non-beneficial members, the first step is to obtain the names of not less than twenty good, moral, healthy, white

citizens of the age of eighteen years and upwards, who believe in the existence of a Supreme Being, (The Great Incohonee or Great Sachem will not issue a Dispensation for less than this number). There should be at least twenty petitioners. Great care should be exercised in selecting the petitioners, in order that the membership may be composed exclusively of men of high moral and physical qualifications, each having some reputable means of support.

The fee, not less than ten dollars, must be collected from each applicant in full, and no applicant should be allowed to take any part in the preliminary meetings unless he has paid the required fee.

A temporary Chairman, Secretary and Treasurer should be chosen. While it is not compulsory at the preliminary meeting to ballot for each applicant, it is advisable to do so. The petitioners must select for the new Tribe an Indian name, which should be that of some aboriginal tribe, or some title, designation, or word common to their locality.

After a requisite number of petitioner's names have been enrolled and the name of the Tribe selected, the application for the Charter (together with Charter fee and the Withdrawal Cards of those who have been members of the Order, if any), should be forwarded to the Great Chief of Records, whose duty it is to place the same promptly before the Great Incohonee or Great Sachem and communicate his action in the premises to the petitioners. If it be determined to accede to the request of the petitioners, the Great Incohonee or Great Sachem or his Deputy will attend for the purpose of instituting the Tribe and raising its chiefs. If the new Tribe is near others existing, their members will probably attend the institution and assist in the work. Prior to the arrival of the Great Chief, the petitioners should secure a hall and select those whom they

desire for chiefs of the Tribe, to be elected as soon as the institution is effected.

Tribes may have beneficial or non-beneficial members.

The principal chiefs of a Tribe are: Sachem, Senior Sagamore, Junior Sagamore, Prophet, Chief of Records and a Keeper of Wampum.

The first Prophet of a Tribe will be commissioned a Past Sachem and hold rank as such.

After the application for charter has been forwarded, additional members can be secured previous to institution, all of whom will be charter applicants.

The expenses incident to institution as well as the charter fee are to be paid from the receipts by the new Tribe.

The Great Chief of Records desires to interest reliable men in the institution of new Tribes.

Write him, giving references.

Application, Organization, Institution, Chiefs, Conditions, Etc.

Section 1. Upon the petition of not less than twenty applicants for a Tribe of the Order, the Great Incohonee, the Great Sachem, or the Deputy thereof, shall designate a time and place for the organizing and instituting of such Tribe, due notice of which shall be given to all parties concerned.

Upon the convening of the applicants at the time and place selected, the instituting Chief shall exhibit his written authority, as such, and after satisfying himself that the laws of the Order have been fully complied with, he shall proceed with the preliminary work of organization:

Examine and inspect the hall, see that it is a proper place for secret work, and permit no one to remain not entitled so to do.

Read the application and the names of

the applicants, and collect the fees from each applicant.

Require each applicant to twig upon the whole list of applicants. If three or more black twigs are cast, then twigging upon each name, beginning with the first, shall be had; and whenever an applicant is rejected he shall have his fees returned to him and be excused from the hall.

Confer the Degrees upon those accepted, either by regular exemplification, or oral explanation.

Supervise the election of Chiefs and duly raise them to their respective stumps or stations, after which the instituting Chief shall declare the Tribe legally instituted.

The instituting Chief shall then turn over to the Keeper of Wampum whatever portion of the funds is not the property of the Great Council of the United States, or the Great Council.

The instituting Chief shall make such returns and reports upon the institution of Tribes as may be by the Great Incohonee, Great Sachem, or the laws of the Great Council of the United States, or Great Council, required.

A charter remains open only until a Tribe is instituted and neither the Great Incohonee nor Great Sachem has the right to grant a dispensation to reopen the charter and adopt palefaces for less than the constitutional fee.

Sec. 2. The elective Chiefs of a Tribe shall be a Sachem, Senior Sagamore, Junior Sagamore, Prophet, Chief of Records, and Keeper of Wampum, all of whom must be members of the Chiefs' Degree. Great Councils may provide for a Collector of Wampum, who also must be a member of the Chiefs' Degree. The Prophet must be a Past Sachem. The appointed Chiefs shall be a First Sannap, Second Sannap, Guard of the Wigwam, Guard of the Forest, four Warriors and four

Braves. The duties of the Chiefs herein named shall be as defined in each case by the Constitution and Laws, or by the Rituals of the Order.

Sec. 3. The raising of the Chiefs shall take place on the first council sleep of the term, unless a dispensation has been granted to postpone the same. Tribes may have their Chiefs raised in public, provided a Dispensation has been first obtained.

Form of Petition

To the Great Council of.....
of the Improved Order of Red Men:

The undersigned palefaces, or members of the Order, residing in..... respectfully petition the Great Council to grant them a charter to establish a Tribe of the Improved Order of Red Men, to be located in....., county of..... State of....., and known as..... Tribe No....., and under your jurisdiction. Should this, our petition, be granted, we hereby pledge ourselves individually and collectively, to be governed by the Constitution, Laws and usages of the Order.

(The petition must be signed by the petitioners and accompanied by the charter fee).

The name selected must be that of some aboriginal tribe, title, designation or word common to the locality. The number will be supplied by the Great Council. The petition and charter fee shall be sent to the Great Chief of Records of the governing Great Council. In due time the petitioners will receive notice of the disposition made of the petition. If not granted, the fee will be returned. In the meantime the petitioners should arrange the necessary preliminary business, so as to have as little delay as possible on the arrival of the Great Chiefs to institute the Tribe. The chiefs may be selected at an informal meeting, so that they can be nominated and elected at once. The

wigwam should be entirely private and secure from intrusion.

Any information will be cheerfully furnished by the Great Chiefs of the Great Council of the United States, by the Deputies of the Great Incohonee, or by the Great Chiefs of State Great Councils.

Paraphernalia

The expense for paraphernalia varies according to quality of material, etc., from $100 to $200, and can be purchased at will of new Tribe. A new Tribe can be thoroughly equipped for $150. Price list can be obtained from the manufacturers.

Degree of Pocahontas

This is a Degree for the special benefit of the female relatives and friends of Red Men, all of whom over 16 years of age are eligible to membership. At their own discretion, Councils can admit any woman to membership of the requisite age and good moral character. Among the objects of the Degree are the moral advancement of the members of the Improved Order of Red Men, their families and lady friends, the promotion of social enjoyment among the members of the Degree and the general welfare and prosperity of the Order. The ritual of the Degree is impressive and dramatic and receives general commendation. The Degree has proven immensely popular; and Councils, both beneficial and non-beneficial, have been instituted in nearly every jurisdiction in the United States.

FACTS OF INTEREST

Our Order now numbers about 500,000 members, including Councils Degree of Pocahontas, which have a membership of nearly 130,000.

The increase during the last twenty years has been over 300,000.

Receipts during past great sun....	$5,098,402.79
Paid for relief of members.....	1,253,996.11
Paid for relief of widows and orphans	270,739.14
Paid for burial of the dead.....	482,298.44
Total worth of Tribes and Councils	9,544,034.95

During the past decade the Improved Order of Red Men has paid:

For relief of members, over....	$14,500,000.00
For relief of widows and orphans, over.....	1,500,000.00
For burial of the dead, over....	5,500,000.00

The last report of the whole Order showed an average membership of ninety in each Tribe. Funds on hand and invested, $1,200.00 for each Tribe. Average dues per great sun (year), $7.00. Tribes may provide different fees and dues for non-beneficial members, and the total amount of benefits paid brothers, widows and orphans for the past great sun averaged $3.50 for each member, which proves how well its charitable and benevolent principles are exemplified.

OUR PATRIOTISM

During the great World War, the Improved Order of Red Men officially reported 29,991 of its members in the service of the United States, up to and including September 1st, 1918. We are confident that we had at least 40,000 of our members serving our Country's cause.

In addition to our brothers serving with the colors, the Improved Order of Red Men donated twenty-four Limousine-Bodied Ambulances to the various cantonments and Government hospitals throughout the United States. These Ambulances averaged $3,300.00 in cost, each, and the money paid — $75,583.35 — for the Ambulances, was raised by voluntary contributions from our members.

REDMANSHIP

The word "Redmanship" means Americanism. The history of the Improved Order of Red Men is co-incident with that of the United States of America. We are a purely pure American organization. To become a member of the Improved Order of Red Men, you must be a white American citizen, either native-born or fully naturalized.

Be you rich or poor; no matter what your station in business or political life, with no bar as to your religious belief, other than the requirement as to belief in the existence of a Supreme Being, and provided, of course, that you are of good reputation, we welcome you to our ranks.

Above all, our Order teaches Patriotism. It is opposed to all oppression, abhors all tyrants, and rejoices in the promulgation of liberal principles. The democratic influences which attended the birth of our Order, to wit, "that all men are equal"—are today and always will be the tenets of our Order.

APPLICATION for MEMBERSHIP
IMPROVED ORDER OF RED MEN

.....19.....

To.....Tribe, No.....
Imp'd O. R. M.

Believing in the principles and objects of your Order, I hereby respectfully apply for admission in your Tribe by.....
In consideration of admission thereto, I agree that if elected to membership, I will obey the laws and usages of the Order as they now exist, or may be hereafter enacted. I am a white citizen of the United States; have been a resident of this reservation for the last six months; I speak the English language; I believe in a Supreme Being; am sound in mind and body; have not been rejected in any Tribe within six months, and have a reputable means of support.

My residence is.....
My age is.....
My occupation is.....
I was born at.....
(If foreign born, was naturalized at.....
.....on.....day of.....19....)
Fee accompanying this application, $.....
.....Applicant

Recommended by .....
.....

This application referred to.....
.....
.....
.....

We, the committee, report.....favorably:
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THIS book is furnished by the Special Publicity and Propagation Bureau of the Great Council of the United States and issued by Edward McIntire, Great Chief of Records, P. O. Box 493, Wilmington, Delaware, with the suggestion that you read it first and then pass it on to some paleface friend so that he can know more about the principles, objects and conditions of the Improved Order of Red Men.

The suggestion is offered that you send it to a paleface friend whom you would like to have join your tribe, first signing your name and address below. The application card appears on the other side.

Name .....

Address .....

..... Tribe No. .....

.....

Location of Tribe.